

Dadavani

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There would be a difference in seeing between a person who requires a -1.5 prescription eyeglasses versus a person who does not require eyeglasses at all, right? For *mahatmas*, the *swasatta* has manifested to a certain degree, for Dadashri, the *swasatta* has manifested up to 356 degrees, whereas the *Tirthankars* have complete *swasatta*!



Partial Swasatta – Complete Swasatta

EDITORIAL

There are two types of *satta* (authority) in this world; one is the *satta* in the division of the *pudgal* (non-Self) i.e. *parsatta* (to be subject to another entity; to be subject to external circumstances; the authority of another entity) and the other is the *satta* You have in Your own division i.e. *swasatta* (the authority as the original Self). Before Self-realization, the I of *mahatmas* was established in *parkshetra* (the realm of the non-Self) and was subject to *parsatta*. Upon attaining *Gnan*, the 'I' of *mahatmas* becomes established in *swakshetra* (the realm of the Self) and comes into *swasatta*, which marks the beginning of *Purusharth* (the Real spiritual effort to progress in the experience as the Self) and *parakram* (the extraordinary spiritual effort to progress in the experience as the Self). The wrong belief of 'I am Chandubhai' gets fractured and the right belief of 'I am pure Soul' gets established. That right belief itself denotes *swasatta*, whereas the wrong belief denotes *parsatta*. However, as long as the *swasatta* is at the belief level for You, You are considered to have *kshayak samkit* (permanent conviction of the right belief, 'I am pure Soul'); and once You constantly stay in *swasatta* [i.e. at the experience level], that is the state as *Bhagwan* (God; the absolute Self), meaning that You have attained *purnahuti* (the absolute state as the Self)!

The activity of practicing law, the knowledge of practicing law and the ego of being a lawyer, are all subject to *parsatta*; and to prevail as the Knower (*Gnata*) and Seer (*Drashta*) of all of that is *swasatta*. As such, absolutely revered Dada Bhagwan [Dadashri] has established for *mahatmas* the line of demarcation between *parsatta* and *swasatta*. 'You' need to prevail in the 'home' department and ensure that You do not allow the Self and the non-Self to become one. The *antahkaran* (the mind, intellect, *chit* and ego complex) is merely a *gneya* (an object to be Known) and You are the *Gnata*. To whatever extent *shuddha upayog* (the pure applied awareness as the Self) prevails for You, to that extent You come into *swasatta* [at the experience level]. When You prevail in the state as the pure Soul and [make Chandubhai] do *pratikraman* (a three step process of reversal from hurting another living being through thought, speech or action by confessing the mistake to the Lord within (*alochana*), asking for forgiveness for it (*pratikraman*) and resolving to not repeat that mistake (*pratyakhyan*)) for one hour, even then You will come to experience what *swasatta* is.

Through Dadashri's grace, the permanent conviction of 'I am pure Soul' has already become established for You, and You have come into *swasatta*, but now, it is worth setting the goal to come into the state of experience as the Self, i.e. to come into the state where *swasatta* has manifested completely [at the experience level]. Dadashri explains that You will not attain that experience immediately. As You continue to clear off your debts in the form of 'files', You will gradually come into Your own *swasatta* [at the experience level]. As the discharge ego continues to dissolve, Your *swasatta* will continue to manifest [at the experience level].

The original Self is always established in *swasatta*; even for an *agnani* (one who is not Self-realized), the original Self is definitely established in *swasatta*. What is the fundamental *satta* that the original Self has? It is the *satta* of *keval Gnan* (absolute Knowledge). The original Self has never let go of its own *satta*. Through infinite time, no other eternal element has been able to affect its *satta*. The original Self has always prevailed as *prakash swaroop* (in the Real form as illumination; in the Real form as light) only.

The Self [within all] is '*keval Gnan swaroop*' (in the Real form as absolute Knowledge) but there is a difference in the manifestation of its *satta*. With regards to *satta*, when *keval Gnan* is obscured by the veils of ignorance over it, things that are external to the Self are Seen. The *satta* is one and the same. It is like the difference in the eyesight of a person who does not wear eyeglasses versus a person who wears eyeglasses with a -1.5 powered lens. For *mahatmas*, *satta* has manifested to a certain degree, for Dadashri, *satta* has manifested up to 356 degrees, whereas for *Tirthankars* (a living fully enlightened being whose presence turns every place He goes to into a place of pilgrimage and whose *darshan* grants final liberation to the One who has attained Self-realization), They have come into *swasatta* completely [at the experience level]!

As You follow the five *Agnas*, You will begin to accumulate the degrees of *keval Gnan*. It is our heartfelt prayer that gradually, day-by-day, as You continue Your *Purusharth*, may these degrees of experience as the Self increase, and along with that, may You understand in exactness, from all angles, the demarcation between *swasatta* and *parsatta*, and thereby, may You constantly, increasingly, come into the *upayog* (applied awareness) of *swasatta*, and may You come into the absolute state as the Self!

~ Jai Sat Chit Anand

Partial Swasatta – Complete Swasatta

Dadashri has given detailed explanations for this Science in the Gujarati language and He has urged those who want to understand its depth fully, to learn Gujarati. While reading these English translations, if you feel there is any sort of contradiction, then it is the mistake of the translators and the understanding of the matter should be clarified with the living Gnani.

The term pure Soul is used by the Gnani Purush for the awakened Self, after the Gnan Vidhi. The word Self, with an uppercase 'S', refers to the awakened Self which is separate from the worldly-interacting self, which is written with a lowercase 's'. Similarly, the use of You or Your in the middle of a sentence, with an uppercase first letter, or 'You', 'Your' in single quotes at the beginning of the sentence, refers to the state of the awakened Self or Pragnya. Wherever the name 'Chandubhai' is used, the reader should substitute his or her name and read the matter accordingly.

Also, note that the content in round brackets is translation of the word/s preceding the brackets. While the content in square brackets is intended to provide more clarity of the matter preceding the brackets, which is not present in the original Gujarati.

Wherever Dadashri uses the term 'we', 'us', or 'our', He is referring to Himself, the Gnani Purush. The masculine third person pronoun 'he' and likewise the object pronoun 'him' have been used for the most part throughout the translation. Needless to say, 'he' includes 'she' and 'him' includes 'her'.

For reference, a glossary of all the Gujarati words is available on: <http://www.dadabhagwan.org/books-media/glossary/>.

Please share any feedback about English Dadavani on engvani@dadabhagwan.org.

The Sovereignty That Comes From the 'Annuity' of Swasatta Is Like No Other

Questioner: “The One for whom the *saaliyana* (annuity) which is a result of *parsatta* (the authority of the non-Self) will just not do, for Him, the spiritual splendor which is a result of *swasatta* (the authority as the original Self) will give Him the ‘perfect’ sovereignty [akin to that of the *Siddha* Lords].” – [Lyrics from a devotional song by] Kaviraj

Dadashri: Now in this verse, two types of *satta* (authority) have been mentioned. Your name is Chandubhai, isn't it?

Questioner: Yes.

Dadashri: Two types of *satta*: one is the *satta* (authority) of the Self, in the Self's [Your] own *kshetra* (realm). The Self is *kshetragnya* (the Knower and Seer of the non-Self complex). In its own *kshetra*, the Self [You] exists as the *kshetragnya*. Whereas if the Self establishes itself in the *kshetra* that is not its own, in the division that is the non-Self, then it will end up becoming *kshetrakaar* (to become one with

the ‘seat’ occupied by the non-Self complex). At present, it has established itself in *parkshetra* (the realm of the non-Self).

In this statement, ‘The One for whom the ‘*saaliyana*’ which is a result of *parsatta* will just not do,’ this ‘*saaliyana*’ [the annuity given to former kings by the government] that you have today, the one that you are enjoying at present, that is not a result of Your [the Self's] own *satta*. Just like, after the government has taken over the kingdoms from the kings, it sets up an annuity to be given to them; now does that mean that the annuity has been set up permanently? Later, if a new resolution gets passed, then from that very day, they would do away with the annuity. Therefore, this ‘annuity’ [that you are enjoying] is not a result of Your own *satta*. If it were of Your own *satta*, then You would never allow it to go away, would You? This [‘annuity’] is [a result of] *parsatta*.

Let's examine what the verse states, ‘The One for whom the ‘*saaliyana*’ which is a result of *parsatta*

will just not do.’ As in, what a situation! Here [when you are subject to *parsatta*], not only do you experience bondage, but you are also dependent on that [*parsatta*]. You have to live in accordance with how that other authority wants to keep you. The verse states, ‘How can You [the Self] afford to do that?’ Where is Your own independence in this? So, when You come into *swasatta* (the authority as the original Self), that is when [true] sovereignty will arise. Just like this man [a *mahatma*; a person who has received Self-realization through the *Gnan Vidhi* on the *Akram* path] here says, “I have [true] sovereignty. Even though I do not have financial abundance, it does not matter, even though I have plenty of other problems, it does not matter; but at least I have this inner sovereignty!” What kind of sovereignty? The kind where no fear, no worries, no *upadhi* (externally induced problems and their resultant suffering) are experienced in the body. The kind where *samadhi* (a blissful state that comes about when one becomes free from mental, physical and externally induced suffering) prevails. Is there any other kind of sovereignty like this one? Doesn’t one need the kind of sovereignty where *samadhi* prevails constantly?

If a *Gnani Purush* (the One who has realized the Self and is able to do the same for others) who can help you attain *Atma Gnan* (the knowledge of the Self; Self-realization) is present, then is there really any other work that remains for you to do? That is exactly why you have been wandering around for infinite lifetimes. That has been your goal for

infinite lifetimes, hasn’t it? What other goal have you had? ‘In what way can I become steady, after coming into My own ‘realm’ [the Self]!’ Moreover, even though You are this Self, the energy as the absolute Self is being blocked entirely. And until then, you are subject to this *parsatta* [you have to continue enjoying the ‘annuity’ which is a result of *parsatta*]. What can all these [things, people, circumstances that you are enjoying] be called?

Questioner: They are all *parsatta*.

Dadashri: Yes, it’s like what Kaviraj sang right now! What did the verse say, ‘For how long are you going to continue enjoying the ‘annuity’ which is a result of *parsatta*?’ In fact, once You have the ‘annuity’ which is a result of *swasatta*, once You become *kshetragnya*, after that, there will be no problem whatsoever, right!

‘We’ are placing You in Your *swasatta*. In fact, the sovereignty that comes as a result of that, is like no other at all. That sovereignty is of a different kind altogether. After that, your face will never have a grimace [like you would after swallowing castor oil] or the like ever again.

Upon Coming Into Swasatta, You Become Independent

Questioner: Just now, you mentioned that we should be making efforts to go from being dependent to being independent; to go from being subject to *parsatta* to coming into *swasatta*.

Dadashri: Yes; that means, the *bhaav* (inner intent) should remain that

'May 'I' come into My own state, My own *swaroop* (the Real form as the Self).'

Questioner: Now, if a person who was subject to *parsatta* comes into *swasatta*, then what is that state considered?

Dadashri: That is considered as having attained the experiential awareness of Your Real form as the Self [i.e. Self-realization]. From the moment You attain Self-realization, You continue to become more and more independent thereafter. Meaning that, the division that was subject to dependency [prior to Self-realization], You begin to clear [with equanimity] all the karmic ledgers of that division.

Questioner: So, should we understand that to be the state of *moksha* (liberation)?

Dadashri: Of course, of course. As soon as You realize who You really are, it is definitely akin to attaining *moksha*!

Questioner: So the One who goes from a state of being subject to *parsatta* to coming into *swasatta* has come into the state of *moksha*?

Dadashri: Yes, that state is considered the initial state of *moksha*, where the conviction that 'I have attained *moksha*,' gets established for You. 'I have now become free from everything,' this kind of a conviction gets established. Then day-by-day, the experiential *Gnan* (Knowledge of the Self) keeps increasing for You in accordance [with the steadiness of that conviction]. After that, to whatever extent it [the experiential *Gnan*] comes into Your Conduct, that much is exact. That much will come into exactness for You.

The Gnani Clears Away the Veils Over the Swasatta

Questioner: For one himself to become [independent as] the Self, is he really independently capable of doing so?

Dadashri: No, you do not have your own independence to do so; [however,] the path that leads to the Self, that is where the independence lies. The *Gnan* of the Self is where the independence lies. That is, if You live in accordance with that *Gnan*, if You walk the path that leads to it [the absolutely independent state as the Self] by adhering to that *Gnan*. So, that state is dependent on the *Gnan*, that is not dependent on you [the ego].

Questioner: Now, does one's own independence lie in attaining the *Gnan* of how to become independent as the Self?

Dadashri: That is the only way to get there [to the absolutely independent state as the Self]. If not, then it cannot be attained.

Questioner: But is that truly in one's own hands?

Dadashri: Yes, if He is a *Gnani Purush*, then He will have complete *satta*, He will have all kinds of *satta*.

Questioner: But one himself would not have that [*satta*]. So what that means is, if someone else is a *Gnani*, only He can make the other person become independent as the Self, isn't it? One cannot become independent as the Self, by himself, of his own accord, can he?

Dadashri: No.

Questioner: Even if he attains the *Gnan*? Even then, would he still need another *Gnani*?

Dadashri: No. He can become independent as the Self if he walks the path of *Gnan*. If he already knows the path of that *Gnan* all the way to the end, then he can become independent as the Self [by himself]. But he does not know that, right? Had he known that, he would already be considered a *Gnani*.

Krupaludev [a Self-realized *Gnani* of the step-by-step path to liberation who lived between 1867-1901. He is also known as Shrimad Rajchandra] has written, ‘A *Gnani Purush* can give whatever He wishes to give.’ What did He say?

Questioner: ‘He’ can give whatever He wishes to give.

Dadashri: Yes, He has that *satta*. Just like when a king’s power of attorney has been handed to someone else, then would the person having the power of attorney use it or not? Similarly, “A *Sat Purush* (a Self-realized person who can do the same for others), He alone is the absolute Self in human form,” that is what Krupaludev has said.

The One who is a *Gnani Purush*, He is considered to be the absolute Self in human form. ‘He’ can See [all of] his own faults. ‘He’ doesn’t need anyone else to show them to Him. You [prior to Self-realization] were not able to see your own faults at all; you would only point out the faults of others. You do know how to point out the faults of others, don’t you? Are you able to see a lot of your own faults?

Questioner: No.

Dadashri: Why is that? It is because you are not in Your own *satta* at all. After

You come into Your own *satta*, You will be able to See all of your own faults.

So, if one encounters a *Gnani Purush*, then a solution can come about, otherwise, it isn’t likely that a solution will come about. That is why a *Gnani Purush* is essential for this; because He is a *nimit* (one who is instrumental in a process). In fact, without a *nimit*, one’s *upadaan* (level of spiritual development) cannot be awakened. If one comes across the *nimit*, only then would his *upadaan* get awakened. A person already has the *upadaan*, and he also has the *satta* within, but who can clear the veils over that *satta*? The *Gnani Purush*. The moment the veils over the *satta* are cleared [by Him], You will have come into Your *satta*.

Parsatta Is All Temporary; Swasatta Is Permanent

When You become established in *swakshetra* (the realm of the Self), when You come to prevail in *swadravya* (the elemental form as the Self), that is when You come into *swasatta*. On the contrary, at present, you are prevailing in *pardravya* (in the form as the non-Self complex; not the elemental form as the Self) and are established in *parkshetra* (the realm of the non-Self). Therefore, you do not have even one [hair’s worth of] *satta*. Due to *bhranti* (wrong belief; illusion), these people are believing, ‘I have the *satta* for this,’ but that is [only] an illusion.

Fundamentally, with regards to the *bhranti*, the beliefs that ‘I am the doer’, ‘He is the doer’ and ‘They are the doers’, these beliefs are the beginning of the

bhranti. On the other hand, what would One with *gyotirmay Gnan* (Knowledge that is in the form as the light of infinite Knowledge, Vision and bliss) be like? 'He' would definitely say, "I am the doer," in worldly interactions, He will also say, "That person is the doer," but He is saying so from the relative viewpoint (*vyavahaar*), He is not saying that exactly [i.e. from the context of the Real viewpoint]. 'He' would not say, "That person is definitely the doer." He' would be saying ['That person is a doer'] only for the sake of worldly interactions, because He has to say something in that language. When in actuality, no one at all is an independent doer in this world. There is another *satta* altogether that is at work here, but you falsely believe, 'I am the doer.' People are just not aware of this *parsatta* at all, are they! This *parsatta* is all temporary; *swasatta* is permanent.

You Do Not Have the Satta to Do; You Definitely Have the Satta to Understand

Questioner: Just as we do not have the *satta* to do, in the same way, do we even have any *satta* to understand?

Dadashri: 'You' do have the *satta* to understand.

Questioner: [If we have] The *satta* to Know. Then which *satta* is it? How does that work?

Dadashri: 'You' do have all the *satta* to understand. The 'I' [of the *Gnani Purush*] has the capacity to explain to others, and if the opposite person who is understanding the matter is such that he

has the Self within, then the 'I' [of the *Gnani Purush*] can definitely explain to him, to any such person; but that person should have the Self within. The 'I' [of the *Gnani Purush*] can explain everything. The Self [within all] possesses tremendous energy to understand and to Know, but that Self does not have the *satta* to do.

The Gnani Makes You Aware of Your Swasatta

Questioner: You mentioned *vyavasthit* (a result of scientific circumstantial evidences); that itself is *parsatta*, isn't it?

Dadashri: *Vyavasthit* is a different matter. With regards to *parsatta*, all these things that we are doing, all of that is [subject to] *parsatta*. Therefore, it is acceptable to say that *parsatta* means we are subject to *vyavasthit*.

Swasatta means the *satta* is of Your own *swaroop* (Real form as the Self), and all these other *satta* that are there, the *satta* to perform the activities in worldly life, those are all considered *parsatta*. *Parsatta* and Your own *swasatta*, the two are completely different. But you are not yet aware of that, so everything is going on without this awareness. 'We' impart this awareness to you.

You have to come to Know Your own *swaroop* (Real form), you have to attain the Knowledge of the Self (*Atma Gnan*). Everything else is [subject to] *parsatta*. You are trapped in the *satta* of another. Once You come into Your own *satta*, then *Purusharth* (the real spiritual effort to progress in the experience as the

Self) will begin, *swaparakram* (after Self-realization, the extraordinary spiritual effort as the Self to break certain entrenched habits of the self) will begin. 'We' too are bound by the hassles of eating, drinking, etc., which are subject to *parsatta*; but 'we' have come into *swasatta*. ['We' have come into] *Swaparakram* and *Swapurusharth*!

Once You come into Your own *satta*, after that, You will come into *Parmatma satta* (the authority of the absolute Self) and then You will attain the state that is completely free from all bondage, the state of *moksha*. If You prevail in the state of *moksha*, it means You will be prevailing in a state that is completely free from all bondage. Despite that, the *parsatta* will still be there.

The Developing 'I' Is Now Established in Swakshetra and Has Come Into Swasatta

Questioner: If we have no *satta* at all [to do], then where is the question of doing *Purusharth* and *parakram*?

Dadashri: No, *satta* meaning whose *satta* do You [*mahatmas*] not have? 'You' no longer have any *satta* over the *pudgal* (non-Self complex), but now, You have come into Your own *swasatta*! As You have become the *Purush* (the Self), it means You have come into Your own *swasatta* and Your own *parakram* (the extraordinary spiritual effort to progress in the experience as the Self)! 'You' no longer have that other *satta* [over the non-Self].

Before *Gnan*, for you, the developing I (*hu*) was established in

parkshetra and was subject to *parsatta*. Now, after *Gnan*, that developing 'I' has become established in *swakshetra* and has come into *swasatta*. So now, the *Purusharth* and the *parakram* can begin. Once You come into *swasatta*, everything is done, Your [spiritual] work has been accomplished. The *Purush* (the Self) and the *prakruti* (the non-Self complex), the two have become separate; this one [the developing I; you] has become the *Purush*. 'You' can be referred to as *Bhagwan* (God; the absolute Self) only after You have come into *swasatta*. After becoming the *Purush*, once You start the *Purusharth*, that is when You can be referred to as *Bhagwan*. And as long as you are subject to the *satta* of the *prakruti*, you are a *jeev* (an embodied soul). The one who dances to the tunes of the *prakruti* is a *jeev*. The *prakruti* is not in Your *satta*. To wake up, to eat, to drink, etc., all this is not in Your *satta*, whereas prevailing as the *Purush* is in Your *satta*.

The one who functions in accordance with a habit is subject to *parsatta*, and the One who does not function in accordance to even a single habit, He has come into *swasatta*. All habits are subject to *parsatta*. In *swasatta*, there are no habits. The One who does not have even a single habit has come into *swasatta*.

The One who is not bound, He is the Knower of the bondage, but He Himself does not get bound. Whether one [the relative self] is bound with a thick cord or a thin cord, whether he is bound tightly or loosely, He [the awakened Self] prevails as the Knower of that, but

He Himself does not become bound. The one who becomes bound cannot be the Knower of that, and the One who is the Knower of the bondage cannot become bound. Where One does not become subject to *parsatta* in any situation, that is where *swasatta* lies.

‘You’ have the unadulterated or pure *satta*, whereas all *satta* that is with impurity or adulteration is *parsatta*. ‘You’ have the *satta* that is unadulterated or pure, whereas the world has *satta* that is with impurity or adulteration. The moment the impurity or adulteration happens for you [when *vibhaav* arises], you become subject to the *satta* of nature, and if You remain pure, then You have *Parmatma satta*. The [original] ‘I’ is the unadulterated pure Soul.

As Soon as the Right Belief Gets Established, You Come Into Swasatta

Questioner: Which one is *swasatta*, Dadaji? Please grace us by explaining it.

Dadashri: Now, are You really ‘Chandubhai’, or are You pure Soul?

Questioner: ‘I’ am pure Soul.

Dadashri: So everything that comes under the division of pure Soul is said to be *swasatta*, and everything that comes under the division of Chandubhai is said to be *parsatta*. Until now [before attaining *Gnan*], you had the belief that ‘I am Chandubhai’, and the *satta* [you were subject to] was *paudgalik satta* (the authority of the non-Self). Whilst being subject to that *paudgalik satta*, you had believed ‘I am that [the non-Self; Chandubhai]’. Now, that belief has been fractured; the *mithyatva* (the wrong belief

of ‘I am Chandubhai’) that you had, that has been fractured, it has come to an end. Now [after attaining *Gnan*], You have attained the right (*samyak*) belief; the developing ‘I’ (*Hu*) has become the pure Soul. And the One for whom this right belief gets established, He will have come into *swasatta*, whereas this one [the one with the wrong belief] will be subject to *parsatta*. The right belief brings You into *swasatta* and the wrong belief makes you subject to *parsatta*.

As long as *swasatta* remains at the belief level for You, You are considered to have *kshayak samkit* (permanent conviction of the right belief, ‘I am pure Soul’). And to whatever extent You prevail in *swasatta* [i.e. You come into the experience as the Self], for that much of time, You are essentially *Bhagwan*; no one can tell You ‘no’ for using Your own *satta*. Do You understand?

Questioner: ‘I’ am using My own *satta*.

Dadashri: For that much of time, You are not subject to *parsatta* at all. To whatever extent You prevail in the applied awareness (*upayog*) as the Self, for that much time, the *satta* is of the Self. If You prevail in applied awareness as the Self for five hours, You have remained in *swasatta* for that time. The *laksh* (awakened awareness as the Self) will definitely prevail for You, but the extent to which You prevail in the *upayog* as the Self, will determine the extent of *swasatta* You remain in. After that [when constant *upayog* as the Self prevails], You will become *Bhagwan* to the full extent.

At present, the conviction (*pratiti*) that 'I am pure Soul' has become established for You, but You have not yet become the pure Soul [fully, at the experience level]. 'You' will receive the 'salary' [benefits] applicable to the pure Soul, but not the [full] *satta*. The conviction has now been established permanently. That is referred to as *kshayak samkit*. With that, You have just acquired Your *satta*; it is the 'interim government' stage. For how long will this 'interim government' remain in power? The answer is, there are two things left to be done; prevail in the internal state of being as the pure Soul, and whenever 'files' arise, clear them [with equanimity]. As You continue to clear the 'files' [with equanimity], once they come to an end, the 'full government' will come into power.

The Home Department Is Where Swasatta Lies

Questioner: How should people like us, who live a worldly life, make use of *swasatta*?

Dadashri: Prevail as the Knower and Seer and be eternally blissful. The mind, speech and body complex is 'effective' [that which gives effect on its own, and becomes affected by the circumstances it encounters], by its very inherent nature. So if it is cold, the effect will be felt. If it is hot, the effect will be felt. If the eyes see something terrible, then a feeling of disgust will arise. If the ears hear something terrible, then it will end up affecting you, an effect will be felt. The mind, speech and body are 'effective'. Moreover, the effect that this

'effective' entity experiences, that does not 'touch' [affect] the Self. The Self is the Knower that, 'This is the kind of effect that Chandubhai is feeling.' The Self simply remains as the Knower that 'Chandubhai is feeling cold and Chandubhai is feeling irritated.' 'You' [the Self] remain as the Knower even when Chandubhai is irritated.

This file number one [Chandubhai] is 'effective'. So You should continue to prevail as the Knower of the effects arising in him, as in, 'This is the effect that Chandubhai is feeling, that is what he is feeling, this is what has happened to Chandubhai.' When Chandubhai is feeling tense, that too is something that You are the Knower of. All You have to do is prevail as the Knower.

'You' should prevail only in the 'home' department. 'You' should remain superficial in the 'foreign' department. What does *swasatta* cover? The 'home' department. And the 'foreign' department, the relative department is subject to *parsatta*. Everything that is relative is subject to *parsatta*, whereas the Real is the 'home' department, [that is where] *swasatta* [lies].

'You' have to understand this concept. If people shout out, "It [your factory] is burning, it's burning, it's burning!" At that time, say you're in the middle of having your lunch, you will get up and run over there. Alas mortal one, I have shown You what belongs to You on this side [of the Real], haven't I? So, why are you running the other way [towards the relative]? But that has been the ingrained habit from time immemorial, so what would you end up doing? You

would get up in the middle of having your lunch and run over there thinking, 'My possessions are on fire, my things are burning.' A little later, You remember, 'Dada had shown that other side belongs to Me, but 'I' had forgotten that.' Dada has even given a line of demarcation that, 'This side belongs to You, and that side does not belong to You.' That side is subject to *parsatta*, and on this side, there is *swasatta*.

If You are within Your own boundary, then the *satta* of the *pudgal* remains outside that boundary. If You go outside Your boundary, into the 'foreign' department, all that is subject to the *satta* of the *pudgal*. There it will catch you [and say] "Why have you come into my boundary?" Once You (*pote*; developing 'I') understand, 'This is *parsatta*,' and thereafter, if You do not interfere in *parsatta* for one lifetime, then that *satta* itself will let go of You and You will become free; that is all. The developing I is interfering in *parsatta*, and that is why that *satta* holds him accountable. People are interfering in the *satta* of the non-Self. When there is no interfering, it means You are absorbed in Your own *satta*.

To Converse With Chandubhai, That Is Your Satta

[Now, after *Gnan*] The *satta* to conduct worldly interactions is not Yours, yet the interactions carry on, don't they? When you used to believe that that *satta* was yours, you used to interfere in worldly interactions. Why would You do that now? 'You' have limitless *satta* of Your own, so why interfere in the *satta* that belongs to another?

Questioner: How much *satta* do we have?

Dadashri: If a pickpocket happens to steal five thousand rupees [from you], then You tell Chandubhai, "It's alright, there is no need to worry. 'I' am with you." To console him like that, that is Your *satta*. Here, 'I' refers to the Self Himself, *Bhagwan* (God; the absolute Self). If Chandubhai is depressed, then console him by patting him on the back. If Chandubhai is becoming 'elevated' [egoistic], then do not tell him that. [Instead, tell him,] 'It is because of My *satta* that you are making such an impression on others.' 'You' should sit in the 'home' department, and let the work of the 'foreign' department continue. This *Gnan* is the *nirlep Gnan* (the Knowledge of the Self to which no karma can adhere; the Knowledge of the Self which enables You to remain unaffected); therefore, nothing affects You. All that which involves doership, that division is subject to *parsatta*; whereas to have that *Gnan*, that is *swasatta*. [To prevail as] 'I am pure Soul' is *swasatta*.

Questioner: Who is the One that converses [with Chandubhai]?

Dadashri: It is the One who has become separate

Questioner: But who is that One who has become separate?

Dadashri: It is the 'I'.

Questioner: Who is the 'I'?

Dadashri: [The One saying,] "Chandubhai, do not worry. 'I' am with you," that is *Bhagwan* who is speaking.

Meaning, this one is the *pratishthit* [*atma*] (the discharging relative self), so [that One is] ...

Questioner: [Is it] *Pragnya* (the direct liberating light of the Self)?

Dadashri: Yes... *Pragnya*. *Pragnya*. The fact of the matter is, the Self is not the doer of *parbhaav* (the intents that are not One's own; the intent that 'I am Chandubhai, this is mine, and I am the doer'), it is the doer of *swabhaav* (the inherently natural state as the Self; to be the Knower and Seer).

By Prevailing as the Gnayak, You Can Remain Established in Swasatta

Questioner: How can 'I' prevent the line of demarcation between the Self and the non-Self from merging into one?

Dadashri: Now, You have become the pure Soul; while the mind, intellect, *chit* (subtle component of knowledge and vision in the inner functioning instrument called the *antahkaran*), ego, the [five] sense organs, and the *vishayo* (objects of sensory pleasure; subjects of enjoyment), all of them belong to the non-Self. Anger, pride, deceit, greed, all of that belongs to the non-Self. In Your division, there is the pure Soul alone, the One that is pure, the One to which no adjective can be applied. 'We' have to say the words 'pure Soul' just to explain the concept to You. But really, the Self to which no adjective is applicable, is *Bhagwan*! And in this other division, all things have an adjective applicable to them. The mind, intellect, *chit*, and ego, all of them belong to this division alone, the division that is Chandubhai. "You" should not become

one with that division,' what does this statement mean? The answer is, You should prevail as the Knower and Seer (*Gnata-Drashta*), whilst all of these are the *gneya* (objects to be Known). The thoughts that arise in the mind are a *gneya*. Whether good thoughts arise, even then they are a *gneya*, and if bad thoughts arise, then they too are a *gneya*. The ego becoming more egoistic is also a *gneya*, and the ego becoming deflated, that too is a *gneya*. All these things are the *gneya*, and as long as You prevail as the *Gnayak* (continuous Knower), You will be able to stand on the line of demarcation that separates the Self from the non-Self. Thereafter, You will not get involved in the 'foreign' department, You remain in the 'home' department only.

'You' have attained the very same *gunthanu* (stage of spiritual development) [from the Real viewpoint] as the one Dada is on. 'You' have attained the very same state, but this *Gnan* has been handed to You, without any efforts on Your part. Thus, the moment dust blows outside, Your attention will go there, but do not place much importance on that. Dust may blow, grit may fly, all kinds of things may blow around, but they are the *gneya* and You are the Knower. 'You' have to remain in the state as the Knower and Know the *gneya*. The entire world may get shaken up, your parents and children may be dying, but if at that time, You prevail as the Knower, maintaining the relationship of being the Knower of the *gneya*, then this *Vignan* (Science) will manifest. If they end up dying, then it is

vyavasthit (a result of scientific circumstantial evidences) for sure, isn't it!

The 'I' simply has no *satta* besides that of *Gnan* [being the Knower and Seer]. If You prevail in this *satta* as the Knower, then the difficulties will disappear. The extent to which the ingrained practices brought from the past life are contrary to the Self, that much will affect you.

Upon Doing Pratikraman in Exactness, You Will Experience Swasatta

Now, after attaining the Self, what comes next? To whatever extent the *shuddha upayog* (the pure applied awareness as the Self) prevails for You, to that extent You come into *swasatta* [at the experience level]. And once You have come into *swasatta* entirely [at the experience level], You will have become *Bhagwan*! The *pudgal* (non-Self complex) is subject to *parsatta*. And as long as Self-realization has not been attained, the [*vyavahaar*] *atma* (the worldly-interacting self) is also subject to *parsatta* only. When one encounters a *Gnani* (the One who is Self-realized and can help others realize the same) and the [worldly-interacting] self comes into *swasatta*, that is when the force of the *pudgal* weakens or dies out. As the *Purusharth* (real spiritual effort to progress in the experience as the Self) increases, the [force of the] *pudgal* starts to weaken. When You come into the state as the pure Soul and You [make Chandubhai] do *pratikraman* (a three step process of reversal from hurting another living being through thought, speech or action by confessing the

mistake to the Lord within (*alochana*), asking for forgiveness for it (*pratikraman*) and resolving to not repeat that mistake (*pratyakhyan*)) for an hour, You will experience what *swasatta* is.

Now You have actually already become the Self, so, all the work at the internal level has been completed. However, since this is the *Akram* [path], the external work still remains to be completed. So, You are not to do that [*pratikraman*]; You simply have to Know whether Chandubhai has done it or not. As the Self, You do not have to do a single thing. There is an energy known as *Pragnyashakti* (the liberating energy of the Self) which lies in the middle, between the Self and this *parsatta*. That energy does all of this work. What is the inherent nature of *Pragnyashakti*? It is to make You clear everything or to prepare You to attain *moksha* (ultimate liberation). It is the One who cautions You, it is the One who does all that. It prepares You to attain *moksha*.

In this [*Bharat*] *kshetra* (realm), You have the *satta* to come into the *ekavatari* (one who will attain final or ultimate liberation after just one more life) state from Your current state; You have that much *satta*, such that only one more lifetime remains [before final liberation]. In fact, 'we' will actually go as far as saying, "What does it matter even if ten lifetimes remain?" Because those final ten lifetimes will be so full of splendor, they will not be like this one! Those lifetimes will not be as convoluted as this one. The lifetimes after the 'stamp' of *samkit* (right belief of 'I am pure Soul') has been

attained, are full of splendor. Whereas here, You have actually attained the 'stamp' of *shukladhyān* (an internal state of being that renders the constant awareness of 'I am pure Soul'); that is an extraordinary state!

That Which Cautions You When a Mistake Is Made, Is Swasatta

Questioner: Who is it that is Seeing the Real and the relative? Is it the *prakṛuti* or the Self? Does that come in our *swasatta*?

Dadashri: It is actually *Pragnya* that Sees that. It is not even the Self that Sees that, it is *Pragnya* that Sees that. And when *Pragnya* is the One Seeing, it is considered to come under the division of the Self indeed.

Questioner: What is the measure of One's direct *swasatta*, or what is the power of *swasatta*? That is not coming into My experience directly.

Dadashri: The *jagruti* (awakened awareness as the Self) that prevails whenever a mistake is made, and the cautioning that follows, that is *swasatta*. Now, the cautioning that happens within, night and day, it is *Pragnya* that is cautioning You from within. Call it the Self, or call it whatever you like, it is *Chetan satta* (the authority as the original Self)! *Pragnya* comes under *Chetan satta*. The *satta* belongs to *Chetan* (the original Self). It keeps cautioning You. Does it caution You?

Questioner: Yes, Dada.

Dadashri: Who is it that cautions? The answer is, *Chetan* cautions You. Who does it caution? It cautions the *Chetanaar*

(the One who is to be cautioned; the developing 'I'; the awakened Self). Is the body ever going to be cautioned? It is the One who needs the cautioning, He is the very One who is being cautioned [by *Pragnya*].

Questioner: Does the original Self (*mool Atma*) not caution us?

Dadashri: The original Self does not caution You. It is this *Pragnya* that cautions You. *Pragnya* is none other than the original Self. It is a division of the original Self that functions after separating from it. The original Self remains as it has always been, in its own inherent nature, absolute and complete. It does not do the work of cautioning and the like.

Questioner: Yes, it prevails only as the Knower and Seer.

Dadashri: Yes, the original Self does not do the work of cautioning. Right now, it is this One [*Pragnya*] who does that work. When does it [the original Self] do so [prevail as the continuous Knower]? When all the Knowing and Seeing [of one's non-Self complex] gets completed, *keval Gnan* (absolute Knowledge) manifests, that is when the original Self does so [prevail as the continuous Knower].

Questioner: 'That is when the original Self does so,' meaning...

Dadashri: The *satta* of *keval Gnan* belongs to the original Self. After *keval Gnan* manifests, at that point, they [the original Self and *Pragnya*] become one. When Your entire '*Ramayana*' [in this context, Chandubhai's life journey that is to be Seen and Known] gets completed, they too become one.

The Gnan That Knows Even the Ego-Based Gnan, That Is Swasatta

Questioner: ‘May I constantly prevail in *swasatta* at all times, and keep reusing that *swasatta* only.’ Well, you have already bestowed Me with *swasatta*, so how should ‘I’ apply it? And ‘may I never become subject to *parsatta*,’ so how do ‘I’ accomplish that? Please explain that in detail.

Dadashri: Each and every activity is *parsatta* (subject to another entity; subject to external circumstances). Every activity, and even the knowledge of how to do that activity is *parsatta*. The *Gnan* that is *akriya* (not connected with any activity), the *Gnan* that is the Knower and Seer and eternally blissful (*parmanandi*), the *Gnan* that Knows all the knowledge of how to do the activity, that is Your *swasatta* (the authority as the original Self), and that verily is the pure Soul.

Questioner: ‘Each and every activity is *parsatta*. Even the knowledge of how to do that activity is *parsatta*. The *Gnan* that Knows the knowledge of how to do that activity, that is *swasatta*, that is the pure Soul.’ So in that, the One who Knows the knowledge of how to make shoes, is that *swasatta*?

Dadashri: The one who knows that knowledge is the ego (*ahamkaar*).

Questioner: So, the knower of the entire knowledge of how to make shoes is the ego?

Dadashri: The knowledge of how to make shoes that has been attained, who is the knower of that knowledge? The answer

is, it is the intellect. So who is the owner of the intellect? It is the ego.

Questioner: So with the knowledge that the shoemaker has attained, he can carry out the activity of shoemaking. The knowledge based on which the activity of making shoes is being carried out...

Dadashri: The ego knows that knowledge and *swasatta* Knows even the ego. This knowledge that the ego knows (*ahamkaari gnan*) is Known by [the One who has come into] *swasatta*.

Questioner: So this knowledge of shoemaking, the knowledge of practicing law, medical knowledge, all of that is ego-based knowledge?

Dadashri: It is knowledge known by the ego.

Questioner: And the One who Knows even that ego is the Self (*swa*).

Dadashri: The One who Knows the ego, that is [the One who has come into] *swasatta*.

However Many Degrees of Keval Gnan You Accumulate, That Much Is the Satta You Have

The One who comes into *swasatta* even for one *samay* (smallest, most indivisible unit of the eternal element of Time), He is considered to have become *Parmatma* (absolute Self).

Questioner: So that means He will have attained *samyak Darshan* (the right belief that ‘I am pure Soul’), right?

Dadashri: Of course, all that would already have been attained. *Swasatta* means not only has *samyak Darshan*

been attained, but *kshayak Darshan* (permanent conviction of the right belief that 'I am pure Soul') has also been attained. Everything is encompassed in *swasatta*.

Questioner: If the *Gnan, Darshan* and *Charitra* (Conduct as the Self; to prevail as the Knower and Seer) are all at the same level, only then is He considered to have come into *swasatta*, right?

Dadashri: [*Keval*] *Gnan, Darshan, Charitra* and *tapa* (the inner penance to maintain separation with the non-Self), when all four of these pillars come into Your *vedan* (experience, that this is what the Self is), that is when You are considered to have come into *swasatta* [completely]. They have to come into Your *vedan*. Hence, with this purification, these pillars have definitely come into Your *vedan*; *vedan* is considered as *swasatta*. And if they are not in Your *vedan*, then what would be in your *vedan*? *Mithya darshan* (deluded vision), *mithya gnan* (worldly, relative knowledge), *mithya charitra* (deluded conduct) and *mithya tapa* (penance in the relative sense), at present [in a state of ignorance of the Self], they are what are in one's *vedan*.

'*Atmanu vedan*' means You have experienced what the Self is. The One who has come into the experience as the Self and together with that, has the *laksh* (awakened awareness) as the Self established, for Him, the moment he wakes up in the middle of the night, the *bhaan* (experiential awareness) of 'I am pure Soul' will arise automatically. The moment he wakes up from sleeping, the experiential awareness as the Self arises

automatically; that is the true experiential awareness, and that itself is referred to as *anubhav* (experience), *Atmanubhav* (the experience of the original Self). What 'we' have is *spashta vedan* (the clear and distinct experience of the pure Soul), *spashta anubhav* (the clear and distinct experience of the original Self), whereas what You have is *aspashta vedan* (the unclear and indistinct experience of the pure Soul). *Spashta vedan* means You are able to See everything [of the non-Self] as being completely separate from You.

Questioner: So does One come into the state as the absolute Self when *keval Gnan* manifests?

Dadashri: First, You come into the state as the pure Soul, after that, You begin to accumulate the degrees of *keval Gnan*.

This state as the pure Soul [that You have attained] is actually depicting that; if someone incurred a loss on account of you [Chandubhai], then You [the pure Soul] should not be the One feeling sorrow for that. If someone ended up benefitting on account of you, then You should not start having thoughts like, 'Look at how I have benefitted this person!' 'You' are completely pure. 'You' are free from attachment and abhorrence. To have neither attachment nor abhorrence towards this one [Chandubhai], that is what this state as the pure Soul is like. After coming into the state as the pure Soul, the degrees of *keval Gnan* begin to be accumulated. After a certain number of degrees of *keval Gnan* have been accumulated, after reaching a certain stage [after attaining the clear and distinct experience of the

Self], the Self will be Seen to be totally separate at all times. After that, when *keval Gnan* manifests completely, You will come into [the theorem of] absolutism. The absolute state, *keval Gnan*! That is the state as the absolute Self.

Moreover, for You, the *laksh* (awakened awareness) that ‘I am the absolute Self’ has been established; so now, as You gradually progress in the experience as the Self, You will continue to come into the *satta* [as the absolute Self]. From the moment the *laksh* gets established, the progression towards the experience as the absolute Self begins. Subsequently, the experience will certainly continue to increase for You, step-by-step, step-by-step; the distinct experience, absolutely distinct experience! As the progression towards the experience as the absolute Self has begun, it will certainly continue to increase day-by-day, step-by-step. ‘You’ have started to accumulate the degrees of *keval Gnan*, and however many degrees You accumulate, the *satta* of *keval Gnan* will manifest for You to that extent.

We Are Bestowing You Keval Gnan, That Is Why Your Satta Separates Distinctly

In the course of just one hour, ‘we’ have placed You on the twelfth *gunthanu* (one of the fourteen stages of spiritual development), and ‘we’ too are currently on the twelfth *gunthanu*, with all of You. ‘We’ are not sitting on the thirteenth *gunthanu*. On the thirteenth *gunthanu*, *keval Gnan* manifests and on the

fourteenth *gunthanu*, *moksha* (a.k.a. *nirvana* or ultimate liberation) is attained.

Questioner: In the current times, it is not possible for *keval Gnan* to manifest completely, is it?

Dadashri: No, it is not possible. ‘We’ have attained *kaaran keval Gnan* (absolute Knowledge at the cause level), ‘we’ do not have *karya keval Gnan* (complete manifestation of absolute Knowledge; absolute Knowledge at the effect level). That is indeed why ‘we’ have stayed back as a ‘master’ [of the class]! Otherwise, ‘we’ would not be here as a ‘master’. Moreover, this *Akram* [*Vignan*] (the spiritual Science of the step-less path to Self-realization) came to be revealed, the kind of *Vignan* through which One can come into the *satta* of *keval Gnan*! ‘We’ are bestowing you with *keval Gnan*, but in this era of the time cycle, You are not able to digest it [fully]. When even ‘we’ couldn’t digest it [fully], so You too won’t be able to digest it [fully] either! However, ‘we’ are bestowing you with *keval Gnan*. This is the very reason for you even coming across this *Akram* path, in this era of the time cycle.

Questioner: But if *keval Gnan* had manifested [fully] for you, then this...

Dadashri: Then this ‘school’ would not exist.

And in this era of the time cycle, ‘we’ are bestowing you the *Gnan* that is at three hundred and sixty degrees. ‘We’ are directly bestowing you with *keval Gnan*, but due to the current era of the time cycle, You are unable to digest, and ‘we’ too were unable to digest it. It is

because of the peculiarity of the current era of the time cycle that 'we' were unable to digest *keval Gnan* [fully]; so it stopped at three hundred and fifty-six degrees for 'us'. Nonetheless, 'we' are bestowing you with *keval Gnan*. If 'we' were to not bestow *keval Gnan* to you, then the *satta* [as the original Self] would certainly not separate distinctly [like this] for You.

Dadashri Is in the Theorem of Absolutism

When *swasatta* never sets foot in *parsatta*, that is known as [the theorem of] absolutism. When *swasatta* starts to set foot in *parsatta*, that is the theory of Reality, and when the prevalence is in *parsatta* alone, that is the theory of relativity.

Which theory are all these *mahatmas* prevailing in? They are prevailing in the theory of Reality; moreover, they are not in the theory, but in the theorem [of Reality]. Once You have come into the theory of Reality, You continue to set foot further into [the theory of] absolutism. Whereas, 'we' are in the theory of absolutism. Not in the theory, but 'we' are in the theorem [of absolutism].

Questioner: So, there is still one more 'step' beyond the 'step' of the Real that remains to be attained, that of becoming *niralamb* (absolutely independent), right? The 'step' of the Absolute still remains to be attained, right?

Dadashri: Well, You have actually stepped into the gate of *moksha*, so why are You now getting all confused? Who would permit You through the gate? No one

would allow You to enter through it, not even in a hundred thousand years. Instead, why don't You enjoy the bliss of having got through the gate! Do You really want to worry about the last step that is still remaining [to be attained]? What do You think?

Questioner: I just asked so as to understand it.

Dadashri: Yes, but You should consider Yourself fortunate, okay! 'I am so fortunate that I have got through the gate of *moksha*,' consider Yourself fortunate like that. And secondly, if the burden of [attaining] the next level is taken on the mind, then You will keep feeling, 'I have not yet attained that other state, I have not yet attained the other state.'

Questioner: Dada, we are requesting you to lighten that burden.

Dadashri: That is fine. 'You' should not keep that burden. In fact, now, that state is certainly going to come Your way automatically. As You follow these *Agnas*, that state will present itself to You on its own. 'We' should clearly tell You what 'we' have given You, shouldn't 'we'? The correctness should come, shouldn't it? *Keval Gnan*! [The] Absolute [state]! The 'foreigners' [those who are not of Indian origin] understand the term 'Absolute'. Which is why 'we' have written for the 'foreigners', 'We' are not in the theory of absolutism, 'we' are in the theorem of absolutism!' Theorem means that 'we' are indeed in the experience of the absolute state as the Self.

Questioner: Having *sampurna jagruti* (complete awakened awareness as the Self, at all times, from all angles), is that known as *keval Gnan*?

Dadashri: Complete [*jagruti*], at all times, from all angles. And at present, Your *jagruti* is increasing, it is getting ready to become complete. The One who has *sampurna jagruti*, only He can be considered *niralamb*.

As the Degrees of Keval Gnan Accumulate, the Inner Burning Comes to an End

Questioner: Dada, the inner burning (*antardaah*) has definitely gone; that is true, I accept that. However, a new burning has ignited within, that of wanting to attain *keval Gnan*, so how should I deal with that now?

Dadashri: Well, now, that burning would definitely ignite within! The reason for that is, You have ended that other 'business'; now You have started a new 'business'. And generally, people would have the inner intention to earn a greater profit in business, right? So the extent to which You engage in *Purusharth* (real spiritual effort to progress in the experience as the original Self), the degrees of *keval Gnan* You accumulate will be directly proportionate to that. What can You consider as *Purusharth*? To whatever extent You prevail in *jagruti* (the awakened awareness as the Self), and to whatever extent You follow 'our' *Agnas*, You are considered to have come into *Purusharth dharma*, and the degrees of *keval Gnan* keep on accumulating to that extent. Now once You have completed accumulating all the degrees of *keval*

Gnan, once You have accumulated three hundred sixty degrees, at that time, *keval Gnan* will manifest completely! Until then, You are considered to have partial *keval Gnan*. 'You' Yourself will come to Know partial *keval Gnan*, as in, 'I have partial *keval Gnan*.'

Once You begin to accumulate the degrees of *keval Gnan*, only then will the inner burning come to an end, otherwise it will not. This inner burning is such that it never comes to an end. Even when one is on the tenth *gunthanu* (one of the fourteen levels of spiritual development), the inner burning continues to exist, in a subtle amount. The amount is very miniscule; it is proportionate to the amount of *kashay* (anger, pride, deceit and greed) one has. On the tenth *gunthanu*, one has very minimal *kashay*, the *kashay* is at the subtle level. The last shreds of greed, the subtlest form of greed is still there on the tenth *gunthanu*. Until then, this interference in the form of inner burning will remain.

Once the Understanding Develops, It Converts into Satta

It is possible for You to come into [*swa*] *satta*, and it is possible for that *satta* to become complete, if You proceed as per 'our' guidance. 'You' do not have to do anything, You only need to understand (*samaj*) [what the Knowledge of the Self is]. Wherever you have to do, those situations will lead to imprisonment. Wherever there is any doing involved, there it is a jail, and wherever You have to understand, there You will become free!

This *Gnan* that You have, is something that You have to Know, it is

not something that You have to do. ‘You’ only need to understand it. Someone may say, “I’m over here now, so how can I reach Delhi [from here]?” The moment you understand how to do so, you will definitely reach Delhi. You don’t need to do anything. The path from here all the way to *moksha* definitely exists, but it doesn’t need to be walked upon. If You understand what *moksha* is, then You will experience *moksha* right here itself.

Therefore, all You need to do is to understand it. As You continue to discuss with ‘us’, the understanding will set in for You, You will come to understand it. ‘We’ impart this *Gnan* to You only once, after that ‘we’ do not impart *Gnan* anymore, ‘we’ impart the understanding to You. Why do ‘we’ impart the *Gnan* to You only once? It is because that *Gnan* itself is *kriyakaari Gnan* (the Knowledge that procures results on its own). Which means, the *Gnan* itself will continue to procure the results. After that, the *satta* is no longer in Your hands. The *Gnan* will unfailingly remain with You at all times, and will continue to procure results every step of the way. The *Gnan* cannot be digested. How can it get digested? It is the understanding that can be digested.

In fact, this *Gnan* is considered unfailing, therefore, You should keep trying to understand it, by sitting with ‘us’ [in *satsang*]. Now this *samaj* (understanding what the Knowledge of the Self is) is referred to as *Darshan*, *keval Darshan* (absolute understanding of what the Self is and who the doer is). ‘You’ have to understand this *samaj* to such an extent that You come into *keval*

Darshan, where You can understand everything indeed, such that a puzzle never arises for You in any situation whatsoever.

Now people may say, “We do have the understanding about what the Self is, but when will we attain the *Gnan*?” The answer to that is, well, the way understanding works is that as the understanding continues to develop, it will itself convert into *Gnan*, on its own. Whatever understanding I share with You, with that, Your own understanding continues to develop and that understanding itself will result into [*swa*] *satta*. Understanding is like a seed and *Gnan* is like a tree. All You have to do is water the seed and do all that, all You need to have are such *bhaavna* (inner intentions).

Now, how can You confirm for sure that the understanding has resulted into *Gnan*? However much of that understanding has come into Your *vartan* (in this context, the Conduct as the Self; to prevail as the Knower and Seer), that is the confirmation. As long as it has not yet come into Your Conduct, the understanding has not yet resulted into *Gnan*. ‘You’ do have the understanding, but it has not yet procured results. Now, there is no need to try bringing it into Your Conduct. ‘Conduct as the Self’ is a result. As soon as Your understanding results into *Gnan*, it will automatically come into Your Conduct. Only if it comes into Your Conduct, can it be said that the understanding has resulted into *Gnan*. For ‘us’, however much has come into ‘our’ Conduct, that much of ‘our’ understanding is said to have resulted

into *Gnan*. Whereas You still have to come into the Conduct as the Self.

Questioner: So that is referred to as *Charitra* (the Conduct as the Self; to prevail as the Knower and Seer), right?

Dadashri: [Yes,] That is referred to as *Charitra*. However, it is considered as *samyak Charitra* (the right Conduct as the Self; the state as the Knower and Seer), it cannot be considered as *keval Charitra* (Conduct as the absolute Self; the state as the continuous Knower). *Keval Charitra* is a state that only a *keval Gnani* (fully enlightened One who can enlighten others) can come into. And a *Gnani Purush* (One who has realized the Self and is able to do the same for others) can also come into that state; *keval Charitra*. However, a *Gnani Purush* can come into *keval Charitra* to the extent of the degrees of *keval Gnan* He has accumulated. From the moment 'we' impart this *Gnan* to you, You begin to accumulate the degrees of *keval Gnan*.

Only After the Debt Has Been Paid Off, Can You Experience the Complete Satta

Due to the peculiarity of this time cycle, *keval Gnan* manifested in 'us' but did not last. 'We' do have *keval Gnan*, it is lacking by this much only, but the extent to which it has been digested, that much 'we' can See. However much 'we' were able to digest, that much 'we' are able to See. And even if it didn't get digested fully, do 'we' have any problem? 'We' have come into 'our' independent state as the Self; 'we' have understood that this much is *swasatta* and that much is *parsatta*.

After coming into the independent state as the Self from being subject to another *satta*, the joy and the bliss that have arisen are something else altogether, aren't they! 'You' too have 'tasted' that a little, haven't You?

Questioner: You enabled Me to 'taste' that bliss.

Dadashri: Yes, but You have 'tasted' it a little, haven't You?

Questioner: Yes, 'I' have.

Dadashri: After coming into that *swasatta*, You can See the extent to which it goes within, how amazing is that! The *satta* of *keval Gnan*; how amazing is that!

Questioner: Yes...

Dadashri: The *satta* that You had never Seen before, You have now Seen that *satta*.

Questioner: That is what we have Seen. And Dada, so far, only a few degrees of Dada's *Gnan* have come into effect, even then, there is so much bliss, there is so much joy that we experience.

Dadashri: Yes, in fact, as it continues to increase, ...

Questioner: As it continues to increase, what will happen?

Dadashri: Just imagine the extent to which it will reach!

Questioner: Please make us experience that *swasatta*!

Dadashri: That is not possible right now, what a huge debt You have! 'You' cannot come into *swasatta* fully until that debt is paid off, can You? 'You' should pay off that debt. Go ahead and pay it off.

The moment the [claims of the] ‘files’ come to an end, Your spiritual work will be accomplished. The *satta* will have come into Your hands [fully]. The *Gnan*, *Darshan*, *Charitra* and *tapa* will all be complete.

The extent to which You have come into Your own *satta*, if You See that, then it is more than enough. ‘You’ should See how much *satta* You have come into, and with that *satta*, if You can See, ‘What can I See externally? What are the effects that are arising in all components [within Chandubhai]?’ If You can See this much, even then it is more than enough. ‘You’ will come to Know that if You have this much *satta* on the fifth step, then imagine the *satta* You will have when You come onto the tenth step!

‘You’ [*mahatmas*] do recite the statement, “I am the light of absolute Knowledge and Vision like the absolutely liberated Lords (*Hu paramjyoti swaroop Siddha Bhagwan chhu*).” ‘You’ can recite this statement because You have come into that *satta*. Whereas, people [who haven’t taken *Gnan*] have no idea about the *satta* of their own Self. This statement can be spoken only in the presence of and with the *Agna* (special directive or instruction) of the *Gnani Purush*. That statement should never be spoken baselessly, as it would carry a grave liability.

After attaining this *Gnan*, the fact that You will certainly be able to See that which is outside [the realm of the Self], that is a different matter; but when You keep Seeing everything that arises within, at that time, You will have come into the

satta of *keval Gnan*. However, it will be considered partial *keval Gnan*, not complete [*keval Gnan*].

Satta Cannot Be Described in One Word

Questioner: This prevalence that you have in *shuddha upayog* (the pure applied awareness as the Self), when you prevail in *shuddha upayog*, are you considered to have come into *swasatta*?

Dadashri: *Satta* is a different thing and *shuddha upayog* is a different thing.

Let’s say the *satta* of a king has to be decided, as in, ‘This is the *satta* of the king,’ so there, the *satta* of the king is not limited to an isolated function like giving an order, his *satta* goes beyond that; not only does he have *satta*, but he himself is in the form as an authority. So one word is not enough to fully describe his *satta*. The *satta* that he has is an all-encompassing *satta*. No one can do anything [to him], he is independent in every way...

Questioner: Through which he can prevail as the king.

Dadashri: Yes, the one who is a king will have this much *satta*. It is not limited to the *satta* that is currently being used by him; his *satta* is limitless!

Satta Means the Very Presence of the Self

The [original] Self is *satta* swaroop (having the authority as the original Self) itself, the One whose *satta* is always in power, that is what the [original] Self is like. It is *keval Gnan Swaroop* (in the Real form as absolute Knowledge); Absolute!

Questioner: When you say ‘*satta swaroop*’, what kind of *satta* does it have?

Dadashri: The kind of *satta* through which all of these things are going on.

Questioner: What all things are going on?

Dadashri: Worldly life is going on.

Questioner: That is all going on through the *satta* of the [original] Self?

Dadashri: Through what else then? If the [original] Self did not have this *satta*, then nothing would happen. The [original] Self is not the doer.

Questioner: Then, how?

Dadashri: The [original] Self has the *satta*.

Questioner: What does that mean?

Dadashri: It is because of the [original] Self is present that this [worldly life] exists; otherwise, this wouldn’t exist.

Questioner: At present, the interactions of worldly life are all going on, and the [original] Self definitely has the *satta*. That is what you are saying, but what exactly does that mean? ‘The [original] Self has the *satta*,’ does that mean, at present, all these interactions of worldly life are going on through the *satta* that the [original] Self has?

Dadashri: Yes, who else has the *satta*?

Questioner: I feel that these two things, the term ‘*satta*’ and the phrase ‘the interactions of worldly life are going on,’ are somehow not fitting together.

Dadashri: By ‘having the *satta* to ensure that the interactions of worldly life

go on’ does not mean having the *satta* to give orders. ‘You’ have taken that to be the meaning of *satta* as per your own interpretation.

Questioner: Understood. So then, what does *satta* mean, what exactly are you trying to convey?

Dadashri: *Satta* (authority) means that the [original] Self is verily in the form as a *satta* (an authority). The [original] Self itself is the head, or consider it whatever you want, but really, it is the very same thing, the very presence of the Self. *Satta* does not mean ‘having the authority to give orders’, or ‘demanding, “Why aren’t you doing as I asked?”’ All people are prevailing in their own independent *satta*. No person is such that he would live under the rule or authority of another.

The Self Has Never Let Go of Its Own *Satta*

Questioner: So does that mean, right now, the [original] Self that is within an *agnani* (a person who is not Self-realized) is also in its own *satta*?

Dadashri: Yes, that [original] Self is also in its own *satta*. The [original] Self is always in its own *satta*.

Questioner: When things are being done, an *agnani* would have the experiential awareness that ‘I am the one who did this’; so how does this concept of *satta* work, in that case?

Dadashri: The [original] Self is always in its own *satta*, meaning that, nothing has happened to the [original] Self. All these things, the many things that have happened, have happened in the

external part, but nothing has happened to the [original] Self itself. It is like this, the 'sea' [*jada Parmanu*] remains in its stage as the 'sea', the 'sun' [the Self] remains in its stage as the 'sun'; this entire ruckus is only of the 'water vapor' [the ego] that has arisen [in the presence of these two circumstances]. And you [the developing I] are prevailing as 'water vapor', and making a fuss. [If the *Gnani* makes you realize,] 'Hey, You are not 'water vapor'; You are the Self!' and if at that time, You do realize that, then everything will fall into place once again. What has happened here is, the *vrutti* (inner tendencies) of the *chit* have separated from the [original] Self. The wrong belief has arisen in those *vrutti*, not in the [original] Self.

Questioner: In this example, you mentioned the presence of the sun, and the presence of the sea, however, the rays of the sun radiate out all the way to the sea and touch it. In the same way, is there anything of the original Self that radiates out into this relative part?

Dadashri: That is exactly how it is, for sure! That is exactly what the *prakash* (illumination; light) of the original Self is like!

Questioner: So, that *prakash*, is it in the form of a faith, a belief? Is it in the form of a belief?

Dadashri: Actually, those two things are completely different. The 'sun' does not change its form. It never takes on the form as the 'sea', not even on a single day. The 'sun' remains as the 'sun'. And neither does the 'sea' let go of being the 'sea'. Both have their own

independent *satta*. They do not let go of their own *satta*. Regardless of the amount of effect the other entity has on it, regardless of the amount of pressure from the other entity, yet it does not let go of its own *satta*. The 'sun' just remains as the 'sun', and the 'sea' just remains as the 'sea'. Regardless of the amount of 'water vapor' that arises in the midst, that is all...

Questioner: And as long as the original Self is present, it will definitely continue to give its *prakash*.

Dadashri: Yes, it definitely continues to give it.

Questioner: So are you referring to this *prakash* as *satta*? When you say 'the original Self is in the Real form as *satta*,' do you mean to say it is prevailing in the form as *prakash*?

Dadashri: No, no.

Questioner: Then what?

Dadashri: The original Self doesn't let go of its own *satta*. The sun remains as the sun. Regardless of how much people interfere in it, it remains the same. People use the sun's rays to run their stoves, they use that to generate energy, they use that to run large kitchens, but that does not make any difference to the sun. The sun just remains in its form as the sun. It has not gone to do anything by letting go of its own *satta*.

**It Is Not the Provider of Illumination,
Its Very Form Is Illumination**

Questioner: You do mention this, 'If a thief wishes to steal, even then, it [the original Self] provides the illumination, if a philanthropist wishes to donate, even

then, it provides the illumination.’ So are you referring to *satta* as ‘to provide the illumination’?

Dadashri: No.

Questioner: Not even that!

Dadashri: The illumination happens but naturally. To refer to that as *satta* would mean that it [the original Self] would be deemed the doer, as in, it becomes the doer of an activity. To provide illumination would mean to do an activity...

Questioner: By saying ‘It provides illumination,’ are we implying that ‘it becomes the doer of an activity’?

Dadashri: Well, the original Self does not actually provide the illumination; the illumination arises but naturally.

Questioner: As in, ‘That illumination is always present there,’ is that what you mean?

Dadashri: Yes. ‘We’ have to say to people [to help them understand], ‘It is the One who provides the illumination.’ But what that really means is work is being done in the presence of its illumination. Otherwise, if the original Self were to be the provider of the illumination, then on the contrary, it would be deemed a doer.

Questioner: So, it is not the provider of the illumination, but it is itself in the Real form as illumination. Meaning that, the thief can take benefit of that illumination [to steal].

Dadashri: Yes, that’s it, right. As long as the sun is not yet shining through the window, I do not make these people

draw the curtains. But as soon as the sun starts shining through, I have them draw the curtains. Does that mean the sun has lost its *satta*? No, the sun has not lost its *satta*, just because the curtains have been drawn. The sun is in its own *satta* only. [It will say,] ‘If you do not find it convenient, what has that got to do with me? Some of you may find it convenient, and some of you may not, but either way, I have nothing to do with any of you. I am in my own *satta* only.’

The Ego Has No Satta Whatsoever

No matter how much the ‘sun’ and the ‘sea’ come together, neither of them let go of their own *satta*. Neither of them can do anything to the other. People may believe, ‘It is because the sun came out that water vapor got generated from the sea,’ but that is from the perspective of worldly people.

Questioner: So the fact that the water vapor got generated, whose *satta* is that considered to be?

Dadashri: The *satta* is of neither of them.

Questioner: So that middle entity [the ‘water vapor’], where does it fit in exactly?

Dadashri: It is actually [a result of] scientific circumstantial evidences. There is no question at all of the *satta* of either one of them in this!

Questioner: But, in our case, the ego that is there, it has its own *satta*, right?

Dadashri: In this case, no one has the *satta*.

Questioner: What I mean is, the ego does not have the inherently natural *satta* like that of the [original] Self, but the ego does possess this *satta* of doership, doesn't it?

Dadashri: The ego has no *satta* of any kind whatsoever, the ego has no *satta* at all. If there is anyone out there who has no *satta* whatsoever, then it is the ego alone.

Questioner: Because it is not an original eternal element, right!

Dadashri: It is not an original eternal element! It is merely a 'ghost', it is simply a 'ghost' that has arisen named the 'ego'. Another entity is the doer, but it is falsely claiming, 'I am the doer,' that's it.

Questioner: It is actually a third, totally new, entity that has arisen.

Dadashri: Yes, a third, totally new, entity has arisen...

Questioner: Is this the very entity that becomes aware of its own *satta*, after which it attains *moksha*?

Dadashri: It does not have any *satta* at all.

Questioner: Then what?

Dadashri: It [the charge ego] gets the realization of who it is, as in 'I am nothing at all,' and so, it dissolves.

Questioner: So, in this case [of the charge ego], [it realizes,] 'I am nothing at all,' but what about this 'I am...' [the developing 'I'; the awakened Self; *pote*; *aham*].

Dadashri: That 'I am...' is what remains after Self-realization;

whatever is left, all of that falls under [the division of] 'I am'.

Questioner: Meaning that it falls under the division of the [original] Self?

Dadashri: It falls under the original division; however, only its conviction has become established in the original state [as in 'I am the original Self'], the 'I' has not yet come into that state [fully at the experience level].

Questioner: [Only] The conviction has become established.

As the Charge Ego Dissolves, the Satta of Agnya Vanishes

Questioner: You said that when that [charge] ego dissolves, the developing 'I' becomes established in its original state. Therefore, it can also be said that the developing 'I' had separated from the original Self, right?

Dadashri: No. There is nothing like, 'It had separated from that.' It is not as though it had separated or that this had happened to it, nothing like that. All these wrong beliefs which the developing I had, they dissolved. The one [developing I] who had the [false] experiential awareness of 'I am Chandubhai', 'we' free him from that [false] experiential awareness, and he is indeed the one who gets the experiential awareness of 'I am pure Soul.' The subtlest ego (*sookshmatam ahamkaar*), the one whose photo cannot be taken, the one who is [invisible] like the eternal element of Space, he is the one that experiences this. Hence, it is the ego itself who experiences that. Subsequently, the

[charge] ego dissolves. After that, *Pragnya* [*shakti*] (the direct light of the Self) arises. The *satta* that *agnya* (the energy of ignorance) had, it vanishes.

Questioner: The One who experiences and the One who Sees the experience, are the two different or are they the same?

Dadashri: They are both one and the same. The One experiencing and the One Seeing the experience are one and the same. Had the ego not experienced that, it would say, 'I did not experience that.' And because it experienced that, it then hands over the *satta* to *Pragnya* by telling it, 'This is Your throne.' The One who experienced that and the One who Saw the experience, are both one and the same!

As the Lifeless Ego Continues to Dissolve, the Satta of the Self Manifests

Questioner: Dadaji, now on one hand, there is the Self, which is actually in the Real form as Knowledge; in other words, it is in its own *satta*. On the other hand, there is also this ego that has arisen. Now, everything that is happening, is happening to the ego. The ego, however, is not an eternal element. So you just explained to us right now that 'You are 'seated' in the wrong place; this is not who You are.' But the [original] Self was not the One believing, 'This [Chandubhai] is who I am.'

Dadashri: No, there is no question of the [original] Self believing [anything]. The [original] Self remains completely indifferent in the midst of all of this.

Questioner: Well, that is exactly what I am trying to say. So now, as the ego keeps dissolving, the *prakash* of the [original] Self will keep getting unveiled. There is nothing else that happens here.

Dadashri: Yes, that's all it is.

Questioner: So actually, the ego moves out of the way, so the ego is the kind of entity where the question about it experiencing anything does not even arise, does it?

Dadashri: No. One ego has dissolved; the living [charge] ego has dissolved. Now the lifeless [discharge] ego remains, and that ...

Questioner: Once that moves out of the way, the strength of this one [the original Self] increases. That's all there is to this concept, isn't it?

Dadashri: As You continue to See with separation the unfolding karma of the lifeless ego, the karma sheds away. It simply 'leaves' [discharges] after signing off, 'Now I will not be returning.' 'You' clear that [the unfolding karma] by Seeing that as separate, by prevailing as the Knower and Seer, so it is certain that that karma will not be returning.

Questioner: So as the [awakened] Self continues to prevail as the [original] Self, ...

Dadashri: That [the unfolding karma] starts coming to an end.

Questioner: That's all there is to this!

Dadashri: Yes, yes, that is all there is to this. But when can this happen? When You prevail in this *Gnan*. When You abide by 'our' five *Agnas*.

Questioner: That makes perfect sense. So with that, the [discharge; lifeless] ego will dissolve completely, and the awakened Self will come into its own *swabhaav* (inherent nature as the original Self).

Dadashri: It [the lifeless or discharge ego] should dissolve completely. As it keeps dissolving, the awakened Self will continue to come into its own *swabhaav*. One ego has already dissolved; the living [charge] ego has dissolved. As the lifeless ego keeps dissolving, the [*prakash* of the original] Self will keep manifesting.

The Word ‘Satta’ Applies Only to That Which Is Permanent

Questioner: So on one side, there is the Self who has complete *satta*, and on the other side, there is the ego who has no *satta* at all; is that how it is?

Dadashri: Yes, it [the ego] cannot have any *satta* whatsoever! It is just not an original eternal element! It is an entirely destructible entity; it is just a [wrong] belief. If the belief is changed to this other, it will dissolve just like that! That’s true, isn’t it? Do ‘we’ not say that the ego gets dissolved in the span of just one hour [during the *Gnan Vidhi*]. And the person also agrees by stating, “My ego has dissolved.”

Questioner: And if that were not the case [if the ego was not an entirely destructible entity], then it would never get dissolved, right?

Dadashri: Then, it would not get dissolved.

Questioner: If it had any *satta*, then who would be able to get rid of it?

Dadashri: People do say this, “Getting rid of the ego and *mamata* (sense of ‘my-ness’) is something that is unlikely for one to achieve even after countless of lifetimes.” And we [those who have attained *Gnan* via the *Akram* path] are saying that it [the ego] has dissolved in just a short span of time. And the mortal ones, they also confirm this. This is not something that people would admit to by forcing them to do so, is it?

Questioner: No, no.

Questioner: Is *satta* applicable only to the elements that are *avinashi* (permanent; indestructible; eternal)?

Dadashri: *Satta* is not applicable to anything else. Everything else is just an [temporary] adjustment.

Questioner: The *Pudgal* (in this case, the eternal element of inanimate matter) too can be said to have its own *satta*, right?

Dadashri: All of them [the eternal elements] have their own *satta*. None of them are outside of their own *satta*.

As You Have Satta, It Means You are in Your Swabhaav

Questioner: When you use this word ‘*tankotkirna*’ (immiscible by nature), do you mean to say that the two eternal elements are in their own *swasatta*? Is the word ‘*tankotkirna*’ suggestive of *satta*?

Dadashri: ‘We’ are trying to help *mahatmas* See and understand what *satta* is. Once they understand what *satta* is, it means they will have definitely understood what *tankotkirna* is.

Questioner: So, when the developing 'I' prevails in its *swabhaav* (inherent nature as the original Self), is that considered its *satta*?

Dadashri: No, the developing 'I' has just come into its own *satta*. It will come into its *swabhaav* afterwards. It is because the developing 'I' has come into its own *satta*, that it is in its *swabhaav*. Do You understand? Just because the developing 'I' is in its *swabhaav*, does not equate to *satta*. It is because it has come into its own *satta*, therefore, it is in its *swabhaav*. If it had not come into its own *satta*, then it would not be able to remain in its *swabhaav*.

Questioner: Can that *satta* be in two forms, *swabhaavik* (inherently natural to the Self) and *vibhaavik* (unnatural to the Self)?

Dadashri: No, it cannot. Nothing like that has ever happened. In fact, everything that is *vibhaavik*, that is actually so because of the *vishesh gnan* (relative knowledge) that has arisen. And due to that, the anger, pride, deceit and greed have arisen. Moreover, they can be called *vibhaavik* only if they have their own intrinsic properties. The reason 'we' have referred to these as *vibhaavik* is because *vishesh guna* (completely new properties) have arisen, not *viruddh guna* (opposing properties). In the presence of both, in the presence of the 'sun' and the 'sea', that ['water vapor'] gets generated; but in that, is anything going happen to the 'sea'? The 'sea' just remains as the 'sea', the 'sun' just remains as the 'sun', and this 'water vapor' that gets

generated, it is this third entity that experiences all the effects.

Knowledge and Vision Are the Inherent Properties of the Self; Satta Is a Different Thing

Questioner: So, does *satta* mean the Self is prevailing in *Gnan swaroop* (the Real form as Knowledge)? Does it mean the Self has come into *Gnan satta*?

Dadashri: No. 'To be in One's own *satta*,' means when no one can interfere in Your *satta*, then You are considered to have come into *swasatta*. When no one can do anything at all to You, You are considered to have come into *swasatta*. When You have come into Your own *satta*, no other eternal element can do anything at all to You.

Questioner: So Dada has defined *satta* as being that through which nothing changes for One, that is His...

Dadashri: No one can change anything of the other.

Questioner: No one can change anything of Yours, that is Your *satta*. 'You' have the *satta* to prevail as Yourself.

Dadashri: 'You' possess complete *satta* for that. No one can cause any fluctuation in Your *satta*.

Questioner: So then these other things, like Knowledge (*Gnan*) and Vision (*Darshan*), are they considered the properties of the Self?

Dadashri: They are actually the inherently natural (*swabhaavik*) properties of the Self. And that verily is what the Self is. The inherently natural properties, they

verily are the Self. The entity known as the Self is nothing else besides that.

Questioner: And *satta* means ‘No one can do anything to the Self,’ is that the kind of *satta* it has?

Dadashri: It has the kind of *satta* where no one can do anything to it, that is its *swasatta*. It remains in its own *satta*. The *satta* of the ‘sea’ does not go away, regardless of the ruckus the ‘sun’ kicks up, regardless of how restless people get, but the ‘sea’ does not lose its *satta*.

In fact, the [original] Self never lets go of its *satta*, not even for a moment! Regardless of the amount of force the *pudgal* has, even then, it does not harm the *satta* of the [original] Self at all.

Is Keval Gnan in the Form as Satta or in the Form as Shakti?

Questioner: Is *keval Gnan* in the form as *satta* or in the form as *shakti* (energy)?

Dadashri: From a certain viewpoint, it is in the form as *shakti* and from another viewpoint, it is also in the form as *satta*. Neither of the two viewpoints is wrong.

Questioner: Some people believe it to be in the form as *shakti* and...

Dadashri: Regardless of that, they are both the same, nearly the same, neither one is incorrect. It can be proven to be not only in the form as *satta* but also in the form as *shakti*. This discussion is all about a difference in the understanding.

Questioner: For this statement, ‘*Keval Gnan* is in the form as *satta*,’ an

explanation is given that just like when there are clouds around the sun, and as those veils gradually dissipate, then that *satta* [of the sun] manifests. In this case, the sun is veiled, meaning that the sun is definitely fully present with regards to its *satta*, whereas for this statement ‘*Keval Gnan* is in the form as *shakti*,’ they say that it [*keval Gnan*] continues to manifest gradually.

Dadashri: Some say that the [original] Self is in the form as *shakti* and others say that it is in the form as *satta*. Some say that as the *shakti* blossoms, the *shakti* manifests. Others say that if one meets a *Gnani* Purush and He destroys the veils (*avarana*) over the [original] Self, then the [original] Self is anyway already in the form as *satta*. That point is also correct. Once the veils over the [original] Self are destroyed, it means the *parsatta* (being subject to the authority of another entity) has dissipated and the [awakened] Self has come into *swasatta* (the authority as the original Self).

Out there, in ordinary human beings [those who are not Self-realized], *keval Gnan* is in the form as *shakti*. It’s like, when there is food in a large locked container, but the container cannot be opened without a key and until then, you cannot eat the food. For You *mahatmas*, [after having taken *Gnan*,] *keval Gnan* is in the form as *satta*. This is the difference between You and those humans who have the belief of, ‘I am Chandubhai’.

The *keval Gnan* within is definitely in Your *satta*, but You are unable to put it into use (*upayog*) currently. Through this *satsang*, ‘we’ are allowing that *keval Gnan* to manifest. One day, it will

become unveiled completely, at that time, it will have manifested completely! Then, just like 'us', the *anand* (bliss of the Self) will never leave for You either.

The Difference Between an Atma Gnani and a Keval Gnani Is of Their Satta

Questioner: What is the difference between a *Tirthankar* ((a living fully enlightened being whose presence turns every place He goes to into a place of pilgrimage and whose *darshan* grants final liberation to the One who has attained Self-realization), a *sadhu* (a monk), and an *aacharya* (a high ranking Jain monk who may be Self-realized)?

Dadashri: The difference between all of Them is the manifestation of Their *satta*. The Self [within all of Them] is *keval Gnan swaroop* (in the Real form as absolute Knowledge), but there is a difference in terms of the manifestation of Their *satta*. *Satta* [for Those besides the *Tirthankar*] here refers to being unable to See *keval Gnan* because of the *aavaran* (veils of ignorance over the Knowledge of the Self); They can See only that which is external to the Self. The *satta* [within] is the very same indeed [for all]. Like the difference there is for a person who requires a -1.5 prescription eyeglasses and a person not requiring eyeglasses at all; there would be a difference in how clearly they both see, right? This is akin to that. For a *Tirthankar*, the *satta* has manifested completely.

Questioner: Who would be able to discern the extent of the manifestation [of the *satta*]?

Dadashri: First of all, it would be the *Tirthankar* Himself, and the secondly, it could be discerned from Their speech!

Questioner: What is the difference between the elemental states of a *keval Gnani*, and the absolutely liberated Souls that reside in *Siddha Kshetra* (location at the crest of the universe which is the permanent abode of the absolutely liberated Souls who have attained ultimate liberation; also known as *Siddhagati* and *Siddhalok*)?

Dadashri: In the state as a *keval Gnani*, the burden of the body is still there, and in the state as the absolutely liberated Soul in *Siddha Kshetra*, there is no such burden. The *dravya* (elemental matter), the *guna* (properties) and the *paryay* (phases) are the very same [for both]; the *satta* that has manifested is equal for both. [However, for a *keval Gnani*] The burden of the body still remains! So [for the *keval Gnani*] the *satta* is in the fully manifest form with the burden of a body (*sattapane*), and for the *Siddhas*, the *satta* is in the fully manifest form without the burden of a body (*pragatpane*).

Questioner: With regards to Their *satta*, They are the same.

Dadashri: Yes, They are the same. For *keval Gnan* to manifest, it means that the Self has become Absolute, complete. And once the Self becomes Absolute, it is considered as none other than *Siddha* (an absolutely liberated Soul). All that remains [for the *keval Gnani*] is the burden of the body. As long as He has to live in worldly life, His *keval Gnan swaroop* is in His *upayog* (applied

awareness), He has *shuddha upayog* (the pure applied awareness as the Self). There [in *Siddha Kshetra*], *shuddha upayog* prevails naturally and spontaneously. In reality, not even *shuddha upayog*, but the inherently natural state as the absolutely liberated Self prevails effortlessly! The *Siddha* state means One is in the inherently natural state as the absolutely liberated Self. Everything gets illuminated within only; They do not have to go and See, They do not have to apply Their awareness as the Self.

Keval Gnan Means the Satta Is Absolutely of Gnan Alone

Questioner: What is the difference between *keval Gnan* (absolute Knowledge) and *anant Gnan* (infinite Knowledge)?

Dadashri: *Keval Gnan* means no other *satta* besides that of *Gnan* alone is being utilized. To be the Knower and the Seer, that verily is the Self's *satta*. The Self is itself nothing else besides *keval Gnan*. So this physical body is a form at the gross level. Then within the body, the *antahkaran* (inner instrument in the human body consisting of four faculties: the mind, intellect, chit, and ego) and all of that, are forms that are at the subtle level. Whereas, the Self's Real form is actually nothing else besides *keval Gnan*, meaning that the Self is nothing else besides being in the Real form as illumination (*prakash swaroop*), it is nothing else besides that. The Self is itself full of illumination only, it has no other form besides that. *Keval Gnan swaroop*! *Keval* means Absolute. Nothing else is mixed in with it. Like when people say,

"There is no adulteration of any sort." 'Absolute', nothing else besides *Gnan*. 'You', the Self simply have no other *satta* besides that of *Gnan* [that of being the Knower and Seer].

Keval Gnan is with respect to *satta*, whereas *anant Gnan* is a term that is dependent on something. As the *gneya* (objects or things to be known) are infinite (*anant*), therefore the *Gnan* [to Know and See them all] is also infinite. And in *keval Gnan*, the *satta* is that of *Gnan* alone [to Know and See]; there is no other *satta*. Regardless of the situation, no attachment or abhorrence arises, be it a thief or a nobleman, all are Seen to be equal. The *satta* is of illumination alone! However, it is a wonder the types of misconceptions people have about this!

Questioner: We do recite this statement, "I am full of infinite Knowledge," but in reality, the Self does not actually possess anything at all, does it?

Dadashri: Hmm...

Questioner: Meaning that, the Self is itself nothing but *Gnan swaroop* (the Real form as Knowledge).

Dadashri: It is nothing but *Gnan swaroop*; it is nothing else. It is absolute Knowledge.

Questioner: Yes; so what would be the literal meaning in Gujarati?

Dadashri: The Self is considered *keval Gnan*, *keval Gnan*! Absolute!

Questioner: So does *Gnan* mean *Jaapanu* (the function as the Knower; the

prevalence as the Knower; the function of Knowing)?

Dadashri: [It means] *Gnayakpanu* (the function as the continuous Knower; prevalence as the continuous Knower). When there is no other *bhaav* (state; belief) besides that of *Gnayakbhaav* (the state as the continuous Knower), that is known as *keval Gnan*.

The One Who Has Come Into the Satta as the Knower Is the Gnayak

Questioner: What is the difference between *Gnata* (the Knower) and *Gnayak* (the continuous Knower)?

Dadashri: The [original] Self is certainly the Knower and Seer at all times; that is the case even when one is in a state of ignorance of the Self. And the *Gnayak* refers to the One who has come into the *satta* as the Knower. When One exclusively continues functioning as the Knower, that is when He is called the *Gnayak*. Otherwise, even though He may not be functioning as the Knower, He is still known as the *Gnata*. The *Gnata* is the Knower, and the *gneya* is the object to be Known. And as for the *Gnayak*, when the *Gnata* is [continuously] in His *satta*, He is considered the *Gnayak*. 'In His *satta*' means that He is functioning as the Knower.

Questioner: In the function as the Knower, on one side, there is the *gneya*, and I feel like listening to something more about what is on the other side of the function as the Knower. Please tell us about that.

Dadashri: That is called the *Gnayak*.

Questioner: When the Self is prevailing as the *Gnayak*, for Him would the *gneya* be of many kinds or not?

Dadashri: With regards to the *Gnayak*, He is full of infinite Knowledge, therefore the *gneya* are also infinite. The inherent nature as the *Gnayak*, what is that like? 'He' is full of infinite Knowledge. Why is the Knowledge infinite in quantity? It is because the *gneya* are also infinite.

Questioner: Now, in the state as the continuous Knower (*Gnayakbhaav*), there is no association with memory; the state as the continuous Knower does not have any support at all.

Dadashri: That state does not need any support.

Questioner: Ok. Then what is beyond that state? What is beyond the *Gnayak*?

Dadashri: Nothing at all. 'You', the developing 'I', are the *Gnayak*, You are the Knower, all of that is none other than You; moreover, You are the Knower of this relative self [Chandubhai]. This is because You, the Self, are like a mirror; the entire world can be Seen within You, no effort has to be made to do that.

Questioner: Yes, that is actually the function as the Knower.

Dadashri: The *Gnayak*.

Questioner: The *Gnayak*. But in this case, it is the state as the *Gnayak*, and now if we were to go beyond the state as the *Gnayak*, then what would happen?

Dadashri: There is nothing beyond that state. This state as the *Gnayak* is only

for the purpose of this imaginary relative part only, for the sake of worldly interactions only; otherwise You, the Self, are not even the *Gnayak*. There are no words at all to describe the [original] Self. The fact of the matter is, as long as You still have to remain in worldly interactions, until You get there [*Siddha Kshetra*], until You reach there, this is the role that You have to play and when that role does not remain anymore, then only the [Real, absolute] 'I' (*pote*) remains. Moreover, that [Real] 'I' is the none other than You. There are no parts to that, no divisions to that; there is nothing like that.

When the *atmabuddhi* (the intellect oriented towards the Self) prevails as the body complex only, when you believe, 'This [Chandubhai] is who I am,' that itself is known as *keval agnan* (absolute ignorance of the Self; absolute ignorance of who You really are). And once the *atmabuddhi* prevails entirely as the Self, and there is no other interference that remains, that is when it is known as *keval Gnan*. Yes, after that, that is all that remains, nothing but *prakash* (illumination; light) remains.

Gnan and Gnayak, the Intrinsic Properties of the Original Self

Questioner: *Prakash* (illumination; light) and *prakashak* (the illuminator), are these the intrinsic (*avyatirek*; *anvay*) properties of the [original] Self? *Gnan* (Knowledge) and the *Gnayak* (the continuous Knower), are these the intrinsic properties of the [original] Self?

Dadashri: Yes, *Gnan* and *Gnayak* are the intrinsic properties of the original Self. Now, with regards to *prakash* and *prakashak*, *prakashak* is a different concept. The *Gnayak* cannot be called the *prakashak*; the *Gnayak* is called the *Gnayak*. That's because people, the public out there [those who are not Self-realized], will not be able to understand this concept [of *prakashak*]. 'You' can certainly say that if You want to, but the public will not be able to understand that. As for *prakashak*, it denotes the one who illuminates [sheds light on] the world, so this intellect can also be called the *prakashak*. And to Know what the intellect illuminates, that is called *prakash*. Therefore, the One who is the Knower of the intellect is...

Questioner: The One who Knows what the intellect illuminates...

Dadashri: It [the intellect] is called the *prakashak*. The *prakashak* is called so on the basis of the intellect, and the One who Knows that...

Questioner: The One who Knows what has been illuminated on the basis of the intellect, that is *prakash*?

Dadashri: That is *prakash*.

Questioner: So are *prakash* and *prakashak* the intrinsic properties of the [original] Self?

Dadashri: Yes, intrinsic means they are one, they are not separate.

Questioner: Similarly, *Gnan* and *Gnayak* are also the intrinsic properties of the [original] Self?

Dadashri: Yes, they are the intrinsic properties.

That Which Only Illuminates Is the Knowledge of the One Who Has the Satta of Keval Gnan

Questioner: Dada, from where does this *Gnan* manifest for you?

Dadashri: This is *satta Gnan* (Knowledge of the Self that comes forth when One comes into One's own authority as the original Self). 'We' do not remember anything. Everything gets illuminated within the *Gnan*, so, 'we' are able to say things exactly in accordance with what is Seen in *Gnan*. This speech that comes forth, I am saying things that have been illuminated [in the *Gnan*]. This verily is the Science, and this itself is what has been referred to as '*satta Gnan*'. The One who has the *satta* of *keval Gnan*, this is the Knowledge that comes forth from the One who has that *satta*, it continues to come forth in a natural and spontaneous manner.

For 'us', *keval Gnan* is in 'our' *satta*. It has not yet come in 'our' Conduct (*pravartan*) fully; when 'we' say, "*Keval Gnan* is in 'our' *satta*," 'we' mean to say it has manifested at the level of *Darshan* ['we' have understood *keval Gnan* fully]. So a statement that is incorrect does not come forth. The reason for this is, 'we' are not at all stating a sentence which is from the scriptures, 'we' are stating concepts that are Seen directly in *keval Gnan* itself. It is the kind of speech that will never be proved incorrect.

Questioner: What does '*keval Gnan* is in One's *satta*' mean?

Dadashri: *Sattapane* (in the form as *satta*) means that it [*keval Gnan*] is definitely in the form as *satta* within all. It is definitely there in the form as *satta* for sure, but the *satta* has manifested at the level of *Darshan* (belief; understanding). It has not yet manifested at the level of *Gnan* (in this case, experiential Knowledge), it has just come into understanding. So, this is a wonder of the current era of the time cycle! Isn't it incredible that this entire Knowledge has come forth directly in words [after having Seen it in *keval Gnan*]? 'We' have not read the scriptures! These concepts are not from the scriptures at all!

All this that You are Seeing, what is that? All this that You are hearing, what is that? 'You' are Seeing *keval Gnan*! You are hearing *keval Gnan*!

Questioner: 'Seeing' *keval Gnan* and hearing *keval Gnan*?

Dadashri: Yes, because whose *prakash* is this? It is of *keval Gnan*. Through what *prakash* are You saying all this? The answer is, through the *prakash* of *keval Gnan*. Meaning that, You are able to See *keval Gnan* and You can hear *keval Gnan*! 'You' are already sitting on this stage, what more could You want?

~ Jai Sat Chit Anand

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Endless Wandering Due to These Four Mistakes of Prevailing as the Non-Self

Would you experience any fear in your own home? You would not. However, at present you are not sitting in Your own ‘home’ [as the Self] at all. You have established yourself in *parkshetra*, moreover, you have become *kshetrakaar* (to become one with the ‘seat’ occupied by the non-Self complex). The Self has the kind of elemental matter which contracts (*sankoch*) or expands (*vikaas*) according to the receptacle it is contained within. ‘You’ are actually *kshetragnya* (the Knower and Seer of the non-Self complex), instead you have become *kshetrakaar*. Is that not a grave mistake? You have become the owner of that which does not belong to You, moreover, that does not even stay with You permanently. On top of that, you believe the *satta* (authority; power; purview) of another entity to be Your own; you have the experiential awareness that ‘I indeed am the one doing everything.’ Finally, you have also become the *bhokta* (the sufferer; the experiencer) of things that do not belong to You. It is solely due to these four mistakes that you have been wandering around for infinite lives [in the 8.4 million life-forms].

You have taken on *parsatta* (the authority that does not belong to You), you have become *parbhokta* (the sufferer or experiencer of that which is not You), you have become established in *parkshetra* (the realm of the non-Self; the realm that is not Yours), you have become the owner of the state that is not Yours (*par*; the non-Self complex). If You become the owner of Your own state [the absolute Self], then death does not come Your way, then You Yourself are the *Paramatma* (absolute Self).

Everyone in this world is established in *parkshetra*, and with respect to the *satta* (authority) as well, they have taken on *parsatta*. They are just not aware of what *swa* (the Self) is, what *swakshetra* (the realm of the Self) is and what *swasatta* (the authority of the Self) is.

In Swakshetra, You Have Swasatta and Infinite Energy; In Parkshetra, You Are Subject to Parsatta and Have No Energy

You were not aware of Your *swakshetra* and so you established yourself in *parkshetra*. So, what happened in actuality is that you believed the *parkshetra* to be Your own *kshetra* (realm), and you believed the *parkriya* (the activities of the non-Self complex) and the *parsatta* to be Your own *satta*; that gave rise to *sansaar* (worldly life). If You become established in *swakshetra*, then You can actually use Your *swasatta*. By believing the *satta* that is not Yours to be Your own, you have been wandering in worldly life.

Once You become established in Your own ‘place’, You will not move from there. Once You come into Your own ‘place’, then You Yourself are none other than the absolute Self (*Paramatma*).

There are two kinds of *shakti* (energies): ‘Your’ own energy, in *swakshetra*, and secondly in *parkshetra*. In *swakshetra*, You have the energy to make the entire universe

tremble, whereas in *parkshetra*, You do not have the energy to even break a *papadum* (very crunchy, thin flatbread made from black bean gram flour). The *parkshetra* is in fact governed by *vyavasthit*. The Self is not the doer of breaking the *papadum*.

For as long as You are established in *swakshetra*, the ‘nectar’ will keep dripping; otherwise the ‘poison’ would keep on dripping constantly.

Upon Relinquishing the Ownership of Parkshetra, You Acquired the Ownership of Swakshetra

The entire world has believed the *parkshetra* to be their *swakshetra*. They believe, ‘This [non-Self complex] is verily who I am and this [realm of the non-Self] indeed is my realm.’ When ‘we’ give you this *Gnan*, You start to understand what *parkshetra* means, as in ‘Previously I was established in *parkshetra*, now ‘I’ should remain established in *swakshetra*.’ But that cannot remain for You at all times, can it? ‘You’ still have to clear all those [‘files’], right? ‘You’ still have to bring an ultimate closure to everything, right? As for Dada, ultimate closure has mostly come about.

Within this body, ‘I’ [the *Gnani Purush*] am established firmly in *swakshetra* alone. On top of that, the ‘drama’ is also being enacted [in the external part] all day long, whereas within, ‘I’ am firmly established in My own realm, that of the Self.

To maintain complete awareness as to what the Self is and what the non-Self is, and to ensure that You do not enter [the realm of] the non-Self, that exactly is *adeethh tapa*. This path is actually that of maintaining a line of demarcation between the Self and the non-Self. Out there, people are not even aware of the demarcation between the Self and the non-Self!

Here, a demarcation has been made between the Self and the non-Self. They have been distinctly separated as in, ‘This is *swakshetra* and this is *parkshetra*.’ So here, You are being made to relinquish the ownership of the *parkshetra* and You are being handed over the ownership of Your *swakshetra*.

In Swakshetra, in the State as the Purush, the Purusharth and Parakram Begins for You

For you, before *Gnan*, the developing I (*hu*) was established in *parkshetra* and the developing I had taken on the *parsatta*. Now, after *Gnan*, that developing ‘I’ has become established in *swakshetra* and has come into *swasatta*. So now, the *Purusharth* (the Real spiritual effort to progress as the Self) and the *parakram* (the extraordinary spiritual effort to progress as the Self) can begin.

So now, if any suffocation arises, then Know that You have come out of *swakshetra* and have stuck Your hand in *parkshetra*. So You should immediately say, ‘This is not My Real form as the Self.’ Upon saying that, the suffocation will come to an end.

(From Param Pujya Dadashri’s Gnanvani)

If the Experiential Awareness of Swasatta Sets In, You Can Become the Absolute Self

You actually do not know who You [the Self] really are. In fact, you believe that 'I actually am Chandubhai'. However, Chandubhai is subject to *parsatta* (the authority of another entity); so what becomes of You? [With that wrong belief,] You too become subject to *parsatta*. The subjectivity to *parsatta* remains all the way until the end, as Chandubhai is a 'spinning top'! Everything of his is subject to *vyavasthit* [shakti]. Whether it is eating, drinking, or attending a wedding, that is all subject to *parsatta*. The anger, pride, deceit and greed that arise, they also arise subject to *parsatta*. You are sitting in the realm of the non-Self, you have become the owner of the non-Self, and even the authority that you use, is the authority of another entity. You are just not aware of what the Self is, what the realm of the Self is and what *swasatta* (the authority as the original Self) is. You have not seen Your own *swasatta*, you do not have the experiential awareness of that at all. If the experiential awareness of *swasatta* sets in, then You can become the absolute Self. The one for whom the experiential awareness of *swasatta* sets in, even for a just one instance, He will become the absolute Self!

- Dadashri

